3: Rasmussen-- 53 (c. 1923) 1932 Copper Eskimo
539

"Today I muster all my impressions of the journey in a little nameless Eskimo song from the Kitlinguharmiut:

And I think over again
My small adventures
When with a shore wind I drifted out
In my kayak
And thought I was in danger.
My fears,
Those small ones
That I thought so big,
For all the vital things
I had to get and to reach.
--- --- ---
And yet, there is only
One great thing,
The only thing:
To live to see in huts and on journeys
The great day that dawns,
And the light that fills the world."

3: Rasmussen--131-132 (c. 1923) 1932 Copper Eskimo-1-3
116, 533, 539

"I had never heard spirit hymns sung in chorus before, and therefore I had asked them [MPK: the Kiluhigtormiut] to let me hear some of them, songs that are special to these tribes. Later in the evening they alternated between modern and 'classic' songs of the immortal minstrels of past ages.

It was possible for me to get all these songs written down later on, and I reproduce them in another chapter. Here I will merely give one or two examples of their wonderful poetry, so that the reader who feels inclined may compare my somewhat freer translation with the literal conversion of the original text:

Men's impotence.

Perhaps---well
It may not matter!
Perhaps---well.
I sing merely of him,
'the boiling one',
Who sat, fearful, his mouth fast closed,
Among women.

Perhaps---well
It may not matter!
Perhaps---well. [132]
I sing merely of him,
'Caribou Stomach',
Who sat, fearful, his mouth fast closed
Among women.
His two eyes ill-boding,
Bent like a horn
To be cut into leisters!

Perhaps---well
It may not matter!
Perhaps---well.
I sing merely of him,
'The Axe',
Who sat, fearful, his mouth fast closed,
Far, far away from man,
In solitude.

Perhaps---well
It may not matter!
Perhpas---well.
My tongue merely joins words
Into a little song.
A little mouth,
Curling downwards at the corners,
Like a bent twig
For a kayak rib.

Netsit.
The Musk-Ox people."

Hunger.

Fear was about me....
In my little house
Remaining was intolerable.

Hungry and starving
I staggered in over land,
For ever stumbling forwards. [133]

At 'the little musk-ox lake'
The trout made fun of me.
I got no bite.

Onward then I toiled
To 'the young man's broad'--
I had caught salmon there once.

I did so wish to see
Swimming caribou or fish in a lake.
That joy was my one wish.

My thought ended in nothing.
It was like a line
That all runs out.

Would I ever, I wondered
Have firm ground to stand on?
Magic words I mumbled all the way.

Kingmerut.
Man. Ellis River, Queen Maud Sea."

Song of caribou, musk oxen, women, and men who would be manly.

Glorious it is to see
The caribou flocking down from the forests
And beginning
Their wandering to the north.
Timidly they watch
For the pitfalls of man.
Glorious it is to see
The great herds from the forests
Spreading out over plains of white.
Glorious to see.
Yayai---ya ---yiya. [134]

Glorious it is to see
Early summer's short-haired caribou
Beginning to wander.
Glorious to see them trot
To and fro
Across the promontories,

Seeking a crossing place.
Yai--- ya ---yiya.

Glorious it is
To see the great musk oxen
Gathering in herds.
The little dogs they watch for
When they gather in herds.
Glorious to see.
Yai--- ya ---yiya.

Glorious it is
To see young women
Gathering in little groups
And paying visits in the houses---
Then all at once the men
Do so want to be manly,
While the girls simply
Think of some little lie.
Yayai--- ya ---yiya.

Glorious it is
To see long-haired winter caribou
Returning to the forests.
Fearfully they watch
For the little people,
While the herd follows the ebb-mark of the sea
With a storm of clattering hooves.
Glorious it is
When wandering time is come.
Yayai--- ya ---yiya.

Netsit.
The Musk-Ox people."

3: Rasmussen--135
116, 539

(c. 1923) 1932

Copper Eskimo-1-2

"The sun and the moon and fear of loneliness.

There is fear in
Turning the mind away,
Longing for loneliness,
Amid the joyous
People's throng.
Iyaiya--- ya ---ya.

There is joy in
Feeling the warmth
Come to the great world
And seeing the sun
Follow its old footprints
In the summer night.
Iyaiya---ya ---ya.

There is fear in
Feeling the cold
Come to the great world

And seeing the moon
---Now new moon, now full moon---
Follow its only footprints
In the winter night.
Iyaiya---ya ---ya.

Where does it all go?
I long for the east!
And yet, no more shall I see my uncle,
To whom my mind would fain be revealed.

Tatilgäk.
Man. Musk-Ox people.
Bathurst Inlet."

Dead man's song

Dreamed by one who is alive.

I am filled with joy
When the day peacefully dawns
Up over the heavens,
ayi, yai ya.

I am filled with joy
When the sun slowly rises
Up over the heavens,
ayi, yai ya.

But else I choke with fear
At greedy maggot throngs;
They eat their way in
At the hollow of my collarbone
And in my eyes,
ayi, yai ya.

Here I lie, recollecting
How stifled with fear I was
When they buried me
In a snow hut out on the lake,
ayi, yai ya.

A block of snow was pushed to,
Incomprehensible it was
How my soul should make its way
And fly to the game land up there,
ayi, yai ya.

That door-block worried me,
And ever greater grew my fear
When the fresh-water ice split in the cold,
And the frost-crack thunderously grew
Up over the heavens,
ayi, yai ya. [137]

Glorious was life
In winter.
But did winter bring me joy?
No! Ever was I anxious
For sole-skins and skins for kamiks,
Would there be enough for us all?
Yes, I was ever anxious,
ayi, yai ya.

Glorious was life
In summer.
But did summer bring me joy?
No! Ever was I so anxious
For skins and rugs for the platform,
Yes, I was ever anxious,
ayi, yai ya.

Glorious was life
When standing at one's fishing hole
On the ice.

But did standing at the fishing hole bring me joy?
No! Ever was I so anxious
For my tiny little fish-hook
If it should not get a bite,
ayi, yai ya.

Glorious was life
When dancing in the dance-house.
But did dancing in the dance-house bring me joy?
No! Ever was I so anxious,
That I could not recall
The song I was to sing.
Yes, I was ever anxious,
ayi, yai ya.

Glorious was life...
Now I am filled with joy
For every time a dawn [138]

Makes white the sky of night,
For every time the sun goes up
Over the heavens,
Ayi, yai, ya.

Netsit.
The Musk-Ox people."

Hymn to the air spirit.

Here I stand,
Humble, with outstretched arms,
For the spirit of the air
Lets glorious food sink down to me.

Here I stand
Surrounded with great joy.
For a caribou bull with high antlers
Recklessly exposed his flanks to me.
---Oh, how I had to crouch
In my hide.

But, scarcely had I
Hastily glimpsed his flanks
When my arrow pierced them
From shoulder to shoulder.

And then, when you, lovely caribou
Let the water go
Out over the ground
As you tumbled down,
Well, then I felt surrounded with great joy.

Here I stand,
Humble, with outstretched arms.
For the spirit of the air
Lets glorious food sink down to me.
Here I stand [139]
Surrounded with great joy.
And this time it was an old dog seal
Starting to blow through his breathing hole.
I, little man,
Stood upright above it,
And with excitement became
Quite long of body,
Until I drove my harpoon in the beast

And tethered it to
My harpoon line!

Igpakuhak.
Man, Victoria Land."

3: Rasmussen--192-193 (c. 1923) 1932 Copper Eskimo
116, 264, 539

"Two men were once out to fetch meat from a cache. When they had thawed the meat out and afterwards were about to eat, they simply built a very tiny snow hut, a long hut with no floor, [193] where they then lay with their heads towards one another and ate, and every time they offered each other a mouthful, they said: Here is some meat for you. For their manner of eating was the usual one, taking turns at passing the same piece of meat from one to the other, each one taking only a mouthful at a time, and so they continued: Here is some meat for you! Here is some meat for you! Here is some meat for you!

Then suddenly they heard a voice outside cry:

That poor meat!

It was the spirit of the air, who merely wished to let them know that it was over them and closely watching what they did, for such is the spirit of the air; it is over one when one least expects it."

"The orphans and the spirit of the air*). [MPK: footnote omitted]

It is said of an orphan child who never grew up, that when he had been out to fetch something, he always returned hom to his little house with the tails of the animals that people had caught.

Once it happened that a woman among his fellow-villagers did not come back, and no one knew where she was. And as no one knew where she was, the story goes, the child who never grew up and who had a house to himself spoke in connection with the missing woman and said that he knew where she was and could find her.

When he said that, the missing woman's husband gave him a present and accompanied him to his house, and when they came to the house and the child went inside, he followed. The orphan's two grandmothers must have been afraid of their grandchild, for they sat all the time busying themselves with their lamps in order to distract his attention.

Inside the house the child now started to walk to and fro like a real man, and it then appeared that he was walking towards a kind of ladder which he had made up the wall by sticking in it the tails he had taken from the hunters' booty; it was just for that purpose he had taken them home.

Then, it is said, the child spoke, saying that the woman was up there, asleep with her new husband. She was now waking up and putting her kamiks on and was hurrying to get out without her husband's noticing it. She was coming from up there and would soon come

down. [194]

Scarcely had he said 'from up there' when the wife came in. It was the wife of the man who had come there to the shaman seance. But the ladder he had made out of the tails of the animals people caught he used for going up and down during the seance.

Now when the woman came in the orphan counselled her and her husband to kiss one another, for it was the spirit of the air who had abducted her, and therefore they were counselled to kiss each other when the spirit appeared.

The orphan himself continued to walk out to the sides and up and down the ladders. Then he caught sight of the spirit of the air, and then he said, continuing to walk about the house where, owing to his low stature, he did not even need to bow his head, that now the spirit was waking up and pulling his kamiks on. He would soon be down from up there.

Scarcely had he said 'from up there' when the spirit appeared. But to the man and wife he repeated that they should kiss as much as they could. And so when the spirit of the air came in they kissed one another. Immediately the spirit was about to throw himself upon them, it is said, the orphan threw himself upon the spirit, spat right between its eyes and thus killed it on the spot.

It now appeared that the orphan had used his grandmother's skin as an under coat, and that was why he did not grow up. And now, when he took it off, he suddenly grew up. It also appeared that his house--the one he usually went home to and which people thought

was small, really was large. Hitherto it had only jutted a little way up from the ground: most of it had been hidden in the ground, and it was only the uppermost part of it that was visible."

3: Rasmussen--198 (c. 1923) 1932 Copper Eskimo
116, 539, 825

"The salmon-maker, who turns splinters into salmon.

There was once a man who could make all kinds of salmon of wood. He hewed them off with an axe, and, when he had finished them, threw them into a lake.

The so-called eqalugpe·t are said to be made of a reddish, hard wood; their flesh is red, people say, because they are made of this wood. The kind that is called iho·t is made of a whitish wood, for its flesh is white, whereas the arctic cod is, they say, made of a wood with very little grain. All woods, they say, are salmon.

Sea scorpions are said to be made of a kind of willow that grows along the ground, and has a rough bark.

It is said of the salmon-maker that he is open all the way through from mouth to backside."

3: Rasmussen--199 (c. 1923) 1932 Copper Eskimo
116, 539

"The big-calved ones.

There were once two brothers, who, when people went up the fjord, used to attack them from a hiding place. They would suddenly appear in sight and stab them to death, after which they fled towards a great mountain; even if they were followed they always succeeded in escaping, right into the face of the cliff.

But one spring when people again started to go up the fjord, and the brothers as usual had appeared and had stabbed a man to death and thereafter took to their heels and were followed, it happened that they could not get the cliff to open when they wanted to slip inside, and so they themselves were stabbed to death. When they were killed, people say, they lay on the calves of their legs alone. Now when they had been killed the people heard a woman's sobbing in the inside of the cliff, and a woeful voice that wailed: 'Didn't I tell them that they should not eat brains! Now surely they cannot come in!'

Thus the old woman wailed and sorrowed over the disobedience of her sons.

It is from this the two islands at the mouth of the Kiluluitsɔq have got their name: 'The two big-calved ones'."

3: Rasmussen--201 (c. 1923) 1932 Copper Eskimo
116, 539, 789

"The hook-spirits.

The hook-spirits are some of the spirits of the air. According to what is said, they are sunk down into the sea by the shamans.

A shaman places himself in the passage, and the people who have come to witness the seance are in the festival house. The hook-spirits use their hooks to try to pull the passage down--they want it to collapse. But the shaman fears some catastrophe will happen to the people, and, when the spirit approaches the window, he shouts aloud and the windowhas to be splashed with water. The shaman runs outside and, when he says: Now! the people splash water on the window with small scoops that only hold little water. And at once the rushing of spirits outside ceases!

It is when people want mild weather that the shamans sink the hook-spirits down into the sea to the Mother of the Sea Beasts."

3: Rasmussen--202 (c. 1923) 1932 Copper Eskimo
116, 539

"The troll with the amaut.

Once upon a time an amaut-troll caught two children and put them in her back pouch. When the children were stolen they became lousy, and therefore people believe that amaut-trolls are infested with lice. [redacted]r under-jacket bags out in the wind, they are so wide; into the back-pouch that this mak[redacted] they put the children they steal.

At Iglohugssuk, at the place where in autumn people make their winter clothing, amaut-trolls have been seen lately, but they did not catch any child. They disappeared in a cleft in the rock every time they had been out to steal children."

3: Rasmussen--203 (c. 1923) 1932 Copper Eskimo
116, 539

"The belly-troll.

This troll could catch a caribou merely by running it down. It is told that it had become such a quick runner simply by tightening its belly in with thongs.

When it had caught caribou, usually a calf and a bull, people say it had to dig out the ground beneath it to make room for its belly, and then it took the thongs off. Then when it ate it could make an end of both bull and calf.

Then when it happened that it had no more meat and felt slack, it bound up its belly again and started to chase the caribou herds; it was so fleet of foot that it could catch animals merely by running after them."

"The blind one and the loon.
(Fragment of the tale of the sun and the moon).

There was once a woman who was a trout fisher. She had a child who was blind. When she came home with trout she used to eat the fish herself, but to the child she gave the liver, mixed with excrement; that was his food.

Now the blind one had become sick of this evil-smelling food, and once, when his mother had gone out fishing and he was alone, he heard a loon utter its wailing cry and said to it: 'You there! Now I am tired of bad-smelling food; dive down with me and make me see.'

It is said that the loon then swam in to him and led him out, and, when they had come out it began to dive down with him many times in order to give him his sight.

Then the loon asked if he was not beginning to see the land in there. And though he really was beginning to see it, he at first said no (so that he might dive down again and see still more clearly).

Then at last when he could see (sufficiently well) the loon took him back to the shore; it was a lake they were in. Then he went home to the tent and could now see. When the woman came home, however, he pretended to be blind still and sat in his usual place. As was her custom she began to mix excrement in the liver for him. He made no sign and waited for her to finish. When she was finished she gave him the food and said:

'Here you are.' But the one who had been blind struck at the food-basin and turned it upside down.

Now that he had been given sight he began to harpoon salmon himself, and on the pretext of wanting to help his mother to hold on [205] to the fish when he had harpooned them he put a loop of the line round her wrist; but though he pretended to help her, this was not his intention.

Then when he had made fast in a salmon he released her and let her be dragged along. When the woman saw she was being dragged into the water by the salmon she cried to her son on shore: 'Gurgle gurgle! Why are you letting me be dragged down? I have never allowed your evacuations to dry in your trousers when you were little!'"

3: Rasmussen--207 (c. 1923) 1932 Copper Eskimo
116, 539

"The rumpless ones.
(Fragment of the tale of the sun and the moon).

The rumpless ones are said to be people with no rumps. They do not really eat, they simply suck the juice out of the meat and then leave it. When they have to relieve nature they take the piece of meat and go out with it, and after having pretended to relieve themselves they no longer feel the need of an evacuation.

Then if anyone feels a desire for their 'excrement' they will not allow him to eat; 'it is shit,' they say, 'and so has a nasty taste.'

When their women are about to bear children they slit them open. That is how their children have to ~~come~~ into the world. If the slit is too wide the woman dies, it is said, so they try to cut just outside the place where the child lies."

3: Rasmussen--208 (c. 1923) 1932 Copper Eskimo
116, 539

"The louse.

A louse once asked for his mittens, saying: 'Bring my mittens and my axe. The ones who are going to "The land of the Neck" are getting ready to go.'

His wife is said to have replied: 'They will only crack you,' to which he answered: 'If they put me in their mouths I can get out through their backsides, so I'll come home all right. But if I am squeezed between finger-nails I won't be able to come back.'

It is said that he never returned, so presumably he has been cracked between finger-nails."

3: Rasmussen--209-210 (c. 1923) 1932 Copper Eskimo -1-2
116, 539

"The black bear that turned into a cloud.

A man out hunting was once attacked by a black bear. It did not kill him, for he pretended to be dead to make the bear believe him dead; and as he feigned death it really took him for dead; it seized him and started off homewards. And as he was being carried in the animal's jaws he took hold of the tops of the bushes and hung on to them.

It is said that when the bear got home with the man it called to its wife and its children that it had got a man for them, one that smelt of urine. Then it took him in and laid him on the side platform to thaw. Beside him it laid an axe, thinking the man dead. When he was thawed out they intended to eat him.

One of the young bears, however, who had seen the man who had been laid out to thaw open his eyes slightly, cried that the food [210] was opening its eyes. Father Bear, who was taking off his kamiks, said it did not matter and that the man had made him quite short of breath by getting hold of the bushes on the way home.

Then the man who had been laid out to thaw quickly seized the axe, struck the bear husband, who had now lain down, on the head with it and hurried outside. As he went out the discarded bear-dress lying beside the door snapped at him, but nevertheless he got out, though the bear woman set out after him. When the man became shortwinded with running he commanded a river to rush forth, making a river spring out between them.

Having done this he waited there for his pursuer. When she came to the river she

asked him how he had crossed it, and he replied that he had drunk it empty. Then she gulped up the river and got over, but burst, and as she burst it is said that mist arose. It is said that the clouds in the sky came from this mist; before that there had been no clouds."

3: Rasmussen--212-213 (c. 1923) 1932 Copper Eskimo-1-2
116, 539

"The black bear that reared a child.

A woman once went out with two dogs to fetch her father-in-law. She was with child. She did not arrive. As she did not come a search was made for her, but she was not found. So at last they thought no more about her and abandoned the search.

Then there was a man who once while hunting caribou caught sight of a black bear, with something jumping about on its back that looked like a little human being. The hunter returned home without having been seen by the bear and told of what he had seen. When people woke up next morning they went out to look for it, and when they came upon it eating of a whale as usual, they cut off its retreat, shot it with their bows and killed it, but taking care that they did not kill the little being, leaving it unharmed. [213]

When they had killed the bear and ran up to it they discovered that it had been the little being's protector; it proved to have been its foster father. Then the little being showed them the way to the bear's cave, and when they came to it they found the bones of that woman lying outside the cave together with dog bones.

The bear is said to have done all it could to prevent the child from going outside the cave when it had to go away, but nevertheless the child used to go out and, when it came out, it used to stand looking at these bones, which resembled its own limbs. Its foster-father's limbs were not like its own, but these bones were--which was not so strange, for they were really the limbs of the woman who had been its mother.

The bear had bitten the woman to death but drawn her child alive out of her and reared it."

3: Rasmussen--228 (c. 1923) 1932 Copper Eskimo
116, 539

"When the caribou had teeth.

Once on a caribou hunt one of the beaters, a woman, was killed by a caribou cow and its year-old and youngest calf. They attacked her and bit her to death.

After that crime the teeth of the caribou were knocked out. Originally they are said to have had big teeth."

3: Rasmussen--229 (c. 1923) 1932 Copper Eskimo
116, 539

"The bear and the owl.

A bear and an owl were once squabbling. The bear shouted at the owl and reviled it, because it always stood straight up and down and could not roll its eyes.

The owl replied and mocked the bear, because it was always on the wander and its end was always full of dirt.

The bear was about to spring at it, but the owl flew away."

3: Rasmussen--229 [2] (c. 1923) 1932 Copper Eskimo
116, 539

"When the gnats were island dwellers.

At one time gnats never paid their attentions to man, because they kept to a small island.

Then once there was a man who thought his neighbours were not telling the truth, so he paddled out to the little island where the gnats were. They came after him and, although he ran as fast as he could to his kayak, they killed him.

After that the gnats always attacked people--which they had not done before--because now they had tasted human blood."

3: Rasmussen--230 (c. 1923) 1932 Copper Eskimo
116, 539

"The man who was married to a goose.

A man who had a goose as his wife had three children by it. When it had presented him with these it got into the habit of staying away long when it went out for fuel. The man would then scold it and accuse it of having other reasons for staying away than to eat grass, though it was a grass-eater. At this the goose-woman became depressed and told her children to collect feathers. Then when the man once went away caribou hunting, she spoke to them of what she had previously discussed with them, that they should now try to fly up like goslings.

So they put feathers in between their fingers, rose in the air and flew. But the youngest one, who could not raise himself up, wandered along below the others who were flying, singing a song of woe to the effect that he was sad that his dear ones had left him, he having in vain tried to keep up with them in flight, but could not raise himself from the ground."

3: Rasmussen--237 (c. 1923) 1932 Copper Eskimo
116, 539

"Epic Tales.

He is said to have been driven out to sea by the wind, and therefore they thought him dead. He is said to have come to the dangerous beings in human form, to the great bee and to the great caterpillar. When he came to the caterpillar she is said to have hung up his kamiks to dry and told him to lie down and sleep. She intended to kill him with her meat spike. Her food, people say, was human heads.

Then he came to the harmless redshanks, where he is said to have fallen into very long sleep. And, while he slept, when they came to land, they used to waken him to see if he knew what land it was, for they were trying to take him back to his wives, and that is why they wakened him every time they came to land, so that he could see if it was his native place. When at length he recognised his own land, the redshanks returned.

Now when his wives saw a kayak, they said to one another that it looked as if it were Kivio. They recognised his style of paddling.

In that way he came back to his wives."

3: Rasmussen--240
116, 186, 539, 831

(c. 1923) 1932

Copper Eskimo

"Meetings with strange tribes.
Those who became white men.

There was once a woman who would not have a husband. Her family let dogs copulate with her. They took her out to an island, where the dogs then made her pregnant. After that she gave birth to white men. Before that there had been no white men."

3: Rasmussen--245-247 (c. 1923) 1932 Copper Eskimo -1-3
116, 539

"Tales of killing and vengeance.
The man-killer.

There was once a person who lived at the same place as a man-killer, whose habit it was to kill travellers who came on a visit. He took others' wives and adoptive children and, when his adoptive children were lazy, he cut their noses off. The person who lived at the same place and doubtless really was descended from a dog, and who had come from some place unknown, was pregnant. No one but the man-killer knew about this. Then when she felt the birth pangs he let her be confined, and it is said that she gave birth to a child and two dog pups.

These pups had noses like human beings, but otherwise they were just the same as dogs. [246]

The mother began to rear her human child so that it would be her helper and become invincible. The child grew quickly and well, though he did not become unusually big.

A seal thong was stretched across the inside of the house and, when the snow block was put against the doorway and no more visitors were expected, she let him practise walking the thong. He soon became very clever at the art, was light of foot, nimble and strong.

His skill got to the ears of his neighbours and he was often invited by them. And though he had not previously paid visits, the dog-son now began to accept the invitations.

Then the man-killer said mischievously to him that it would be a delight to him, in a contest with one so young and fresh and lively, to beat him soundly. The other simply pretended to agree with what he said, and answered that he was certainly young and active and nimble.

The man-killer said no more but got up on to the outstretched thong, walked along it and got down again. The dog-son did everything he did. Then the man-killer proposed that they should go outside, and took him to some thongs that were stretched out for hanging game. There he wanted to have a thong-walking contest with him. The dog-son was willing, but whereas the man-killer was only able to run along the line once and then fell off, the dog-son could run backwards and forwards without falling.

Then the dog-son sent for the man-killer and, as he could not reach up to his throat, he squeezed him round the waist and made him vomit. And then, when he vomited blood, he told the other that he might have his wives and his foster children.

Then the dog-son tore off his limbs and killed him properly. He only had to pull at the limbs to part them from the body; such enormous strength he is said to have had, because his mother was not human.

The implement with which the man-killer used to kill his victims was the shoulderblade of a whale, with a hole in it as large as a man's head. The edge is said to have been quite red with human blood.

The dog-son then made ready to go to foreign lands, and used his younger brothers as sledge dogs. When travelling he is said to have swept over the mountain tops almost without touching them. Then when he came to inhabited places he left his dogs outside the entrance passage and covered them over. When he came in, he was told that his dogs were to have waste blubber from the lamp to eat, but to this he answered that they were not accustomed to that kind of food--they only ate meat. He received many invitations, and accepted [247] them. Now in this place too there was a man-killer, who spoke mischievously to him about adroitness and young life, which he would be delighted to beat soundly in a contest, and the dog-son again replied in the same tone.

The man-killer mounted an outstretched line, walked along it and got down. Then they went out to the meat lines. This man-killer was too broad for the dog-son to throw his arms round; he tried it, but could not reach round him. Then when they got up on the meat lines and the dog-son got up last, he followed after the other and pushed him from behind, making him gasp for breath, and he fell off. Then the dog-son went down to him, pulled off his limbs and killed him."

3: Rasmussen--256-257 (c. 1923) 1932 Copper Eskimo
116, 539, 823

"Strange stories.

The giants who turned into land.

Once upon a time a family of giants perished through starvation while making their way towards the sea. First the father died, then two of the children, and finally the mother and the youngest, whom she was carrying in her back pouch. [257]

When they were on the point of dying they agreed to follow Qangmaq, for then they would have a view over the sea and over Unaja at the same time.

As they died of hunger one by one they turned into a whole succession of lands stretching downwards. Their ribs are easy to distinguish, and also the woman's amaut-child, which was the last. This took place at Kitlineq, south of Eqalugtoq at Eqalugtutsiaq."

3: Rasmussen--260 (c. 1923) 1932 Copper Eskimo
116, 539, 828

"My little brother's penis moves with the bubbling water.

Once when people went out caribou hunting, they told a girl who was left behind to make food often for her little brother.

When they were returning to fetch them the sister came to meet them, and said that her little brother's penis was moved by the bubbling water.

For she had been so wicked as to put him in the cooking pot and boil him. And because she had committed this misdeed she was thrown down from a cliff, head downwards."

3: Rasmussen--264 (c. 1923) 1932 Copper Eskimo
116, 539

"The woman who turned into a stone.

There was once a man who, as he could not have the woman he wanted for his wife, because she would not be with him and would not have him as her husband, threatened to make magic over her and turn her to stone if she would not be with him. And just as he made magic over her, she became a stone."

5: Jenness (1913-16) 1924 Copper Eskimo
116, 539

[AW: The folk tales reproduced here are a selection from the 94 tales given by Jenness, pp. 32A-89A. For the remainder of the collection the original publication should be consulted.]

5: Jenness--73A (1913-16) 1924 Copper Eskimo
116, 539, 173

"49. THE MAMMOTH

Two Copper Eskimos said that, according to the tradition handed down to them by their forefathers, the kiłγvak was a very large animal whose feet were doubled under. The ground cracked as it walked along. They had never seen one themselves, nor any bones of it."

5: Jenness--74A-75A (1913-16) 1924 Copper Eskimo
116, 539

"THE WHALE AND ITS WIFE
(Told by Ikpakhauq)

A whale was once married to a woman. The two lived on an island and the whale had the form of a man. Opposite them, on the mainland, lived two Eskimo men. One day these crossed over to visit the whale's wife, and on their return they plotted to carry her off. Now the whale was afraid that his wife might some day try to escape, so he always kept her tied up whenever he went out himself. The Eskimos landed near the whale's house and stole quietly [75A] up to the tent. They peeped inside and saw the woman picking the parasites from the whale's head. She looked up and saw them, whereupon they immediately beckoned to her with their eyes to follow them. She said to her husband, 'There's a raven and a seagull.' But he only answered, 'No, they are people. What is it you want to do?' However, the woman managed to slip the rope and cautiously steal outside, where the Eskimos, one on each side, caught hold of her arms and hurried her down to their kayaks. Presently the whale caught hold of the rope to drag her in, but its end was slack. Then he prepared to follow, and, hastily dressing, took to the water, where he immediately changed into a true whale and rapidly overhauled the two kayaks. The men in great alarm seized some of the woman's clothes and threw them overboard, and the whale stopped at once to tear them up. In this way the Eskimos got ahead, but soon the whale overtook them again and they had to throw

overboard more clothes till finally the woman had no more left. But just at this crisis they reached the shore and hid her in their tent. Presently the whale came floundering up on to the beach. One of the men said to it, 'If you will only turn round and look out towards the sea I will let you marry my daughter.' But when the whale turned round they shot it with their bows and arrows. Its carcase they cut up and cooked and ate; only the woman would not touch it because it was her husband."

"Cf. No. 29; Meddelelser om Grønland, Vol. XXXIX, pp. 259 ff; Rasmussen and Worster, p. 130 f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, 'A tale about two girls,' p. 360, with references; Hawkes, p. 155 f.; Smith, J.A.F.L., Vol. VII, 1894, p. 210; Jochelson, pp. 365 (8), 369 (2)."

5: Jenness-75A (1913-16) 1924 Copper Eskimo
116, 539

"THE CATERPILLAR HUSBAND

(Told by Kaneyoq, daughter of Higilaq)

Once there lived a woman who could never obtain a husband. She was walking along one day and picked up a caterpillar, which she kept in her hut and nursed until it should grow large enough to marry her. Whenever she wandered she carried the caterpillar with her. But one day when she went out she left it behind in her hut, for by this time it had grown too big for her to carry. Her companions preceded her home and entered her hut, but, terrified at the monster that they saw, they threw it out to the dogs to devour. When the woman returned she enquired where her caterpillar was, and they told her that the dogs had broken into the hut and devoured it while everyone was away. The woman was very angry, for, as she said, it was the only husband she had ever been able to obtain.

(This story is probably unfinished, but my informant had forgotten the rest.)

"Cf. Rasmussen, p. 171f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, pp. 178f., 555; Nelson, p. 516."

5: Jenness--78A (1913-16) 1924 Copper Eskimo
116, 539, 773

"The Origin of Day
(Told by Ilatsiaq)

In the first times the land was dark. Both the fox and the brown bear were men. They met once out on the ice and the brown bear said:

....

'Be dark, be dark, then dogs will smell out the seal-holes better.'

But the fox said:

....

'Be light, be light, be day, then dogs will smell out the seal-holes better.'

The fox was the greater magician and the light came. The brown bear then went off to the land and the fox stayed on the ice. Ever since that time the Eskimos have been grateful to the fox for creating the light."

5: Jenness--79A
116, 539, 773

(1913-16) 1924

Copper Eskimo

"THE ORIGIN OF THE CLOUDS
(Told by Ikpakhuaq and Uloqsaq)

The earth was once very warm; there were then no clouds, no snow, no ice, no fog. The sun said, 'I know the people all over the earth.' In the evening, when the moon went down, it said, 'Now the people are going to have their eyes protruding from their heads because of the darkness.'

During those days animals talked like men. A female brown bear captured an Eskimo named Upaum and carried him off to her den for her young cubs to eat. miluq·aqca a'luk, miluq·aqca a'luk, 'Here's something for you to suck,' she said to them. She lay down to sleep, leaving the two cubs to keep watch. Upaum pretended to be dead and lay with his eyes closed. After a time, when all was quiet, he opened them very cautiously, but the cubs saw him. U·paum i·ɲ wi·palɛ'k·ɔq, 'Upaum is opening his eyes,' they called to their mother. The old bear sprang up, but seeing Upaum lying quite motionless with his eyes closed, she lay down to sleep again. After a time the cubs went off to get some wood. Upaum said to himself, U·paum wi·'luni pi·'li, 'Upaum, open your eyes and do something.' Then he rose, seized a billet of wood and smote the mother bear over the head. The blow was not fatal, but it left the animal stunned for a few minutes, during which time Upaum made his escape. Presently he heard the bear following him, so he climbed to the top of some willows and remained there while the bear was vainly

searching for him on the ground. 'As long as it is light,' he thought to himself, 'I can hold on to these willows without getting tired.' After a time he descended and ran away, but the bear found his tracks and followed. Then he stooped down and drew an imaginary line along the ground. Immediately a great stream of water gushed forth, which swelled into a mighty river flowing between him and his enemy--the modern qɔγʎɔ′qtoq or Coppermine river. qanoq hɑ́m·a ikaq·eun, 'How did you cross this river?' called out the bear; and the man replied ălu'γʎuγolu kunʟ́γʎuγolu imɛ́qaγ́a, 'I drank it and snuffled it up and emptied it.' The bear tried to do the same, and drank and drank until it burst. The warm steam that mounted up from its body became the clouds."

"THE ORIGIN OF THE CLOUDS--SECOND VERSION

(Told by Ilatsiaq)

In the first days the sky was serene and cloudless. There were not many people living then, and bears could talk like men. A man and a woman went hunting one day. They met a brown bear and the man in his terror stood still. The bear seized hold of him, bit him to death and carried him off to its den. The woman followed it and, waiting until it was asleep, struck it on the head with an adze and killed it. But there was another bear sleeping beside it, and it sprang up and pursued her. She sat down on top of a hill and waited for it to come up. When it drew near she said:

ku'k mau'ŋa aula'ɣli 'Let a river spring up hither.'

Immediately a raging torrent burst forth from the ground and flowed between her and the bear. The bear called out:

qa'noq hɑ'm'a ika'q'eun 'How did you cross this?'

and the woman replied:

kuni'xuɣolu alu'xuɣolu ika'q'aɣa

'Snuffling it up and drinking it up I crossed over it.'

The bear tried to do the same, and drank and drank until it burst. The steam from its body clouded the sun. The river which was thus created is now called the Saravaktoq,

i.e. the Raging Torrent.

"Cf. Rasmussen, p. 183; Rasmussen and Worster, p. 84; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 177f., 308f.; Jochelson, p. 364 (6)."

5: Jenness--80A
116, 539, 761, 773

(1913-16) 1924

Copper Eskimo

"THE ORIGIN OF DEATH

(Told by Ilatsiaq)

In the first days no one died upon the earth. Now there was a family dwelling inland in the country of Kigliniq one summer. As winter came on they dropped down to the coast, where they wandered about from place to place, without food, until at last the woman dropped in her tracks and died. She became a hill which now bears the name of Uvaiyoq. The father and the two boys went on a little farther, then the boys also dropped down and died, one after the other, becoming two hills which are called Uvaiyokuk. Finally the man himself dropped down, and the hill into which he was converted is known as Uvaiyuluaq. On its sides one can still discern his ribs. These four hills lie close to the shore in the country of Kigliniq, and are recognisable by their precipitous faces. (1)

This family was the first to perish. Other Eskimos in the same country went to a fishing lake named Ariaq. There, desperate with hunger, they killed and ate each other. In this way they all perished. But at another lake, Eqaluktutsiaq, a short distance away, there were some other families, and one of the natives managed to shoot

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"1. Probably they are the hills marked on the chart behind Wilbank bay on the south coast of Victoria island."

a loon with his bow and arrows. This was divided up amongst the people, but so many were they that the bird had to be cut at every joint in order that everyone might receive a tiny morsel. However, it saved their lives."

5: Jenness--80A-81A (1913-16) 1924 Copper Eskimo
116, 539, 773

"THE ORIGIN OF MANKIND

(a) Told by Higilaq

A white woman (ʤɔ́ʋλuna·) was constantly changing her husbands. At last a man said to her, 'You are always wanting to change your husband, you had better marry a dog.' She did, and her offspring were brown and white bears.

(b) Told by Milukattak

Once there was a woman who was always changing her husbands till at last her father made her marry a dog. Her children were a brown bear, a white bear, human beings and dogs. The human children wandered off to different places, and became different, some turning into white men, others forming the different tribes of Eskimos.

(c) Told by Ilatsiaq

A woman's father once said to her, 'You don't want to marry any man, you had better marry a dog.' The result of the union was a litter of pups, which turned into brown bears when they grew up and devoured their grandfather, then ran away.

(d) Told by Uloqsaq

In the first times there were no men and only a single woman. She mated with a dog,

and bore therefrom a litter of dogs and human beings. The latter increased in numbers, and the woman proceeded to plant them out in different places. Some in one place became white men, others in another place Indians, while still others became Eskimos. Thus the different countries were populated.

(e) Told by Ikpakhuaq

There once lived a man with a wife and one daughter. The daughter, as fast as she married one man, deserted him and married another. At last her father married her to a dog and marooned her on an island. There the woman bore two children. After a time the man went to visit his daughter, leaving his wife on the mainland. As soon as his kayak put in to the beach he was approached by a brown bear and a white bear, his daughter's children, whom their mother had sent to kill their grandfather. They licked all along the side of his kayak till the man became angry and attacked them, whereupon the brown bear turned on him and killed him. The woman continued to have the dog for her husband, and used the two bears to drag her sled, but the brown bear ever since that time has been very savage and goes out of its way to attack mankind. Finally the woman went into the water to live. Now when the Eskimos are plagued with bad weather their shamans call upon this woman to relieve them. Sometimes she is kind and helps people, but sometimes she is angry and tries to kill them by sending bad

weather and breaking up the ice."

"Cf. Rink, story 148; Kroeber, p. 167; Rasmussen, p. 104f.; Meddelelser om Grønland, Vol. XXXIX, p. 270f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 359 with references; Hawkes, p. 152; Nelson, p. 482f.; Jochelson, p. 374 (1), Petitot, p. 301f."

"RAIDS BY WHITE MEN

(Told by Avranna)

Long ago there was a settlement of Eskimos on the bank of the Nagyuktok river in the south of Victoria island. A party of white men came along and killed all the inhabitants except two men, who took refuge in some holes in the banks. Two white men pursued them, but one of them, as he peered over the [81A] bank, fell into the water and was drowned. These same white men killed a large party of Eskimos just below Bloody fall on the Coppermine river. Avranna had seen the skulls of their victims there, some protruding above ground, some buried underneath the surface. (1)

(b) (Told by Uloqsaq)

Long ago, when a large party of Eskimos were living on the ice near the mouth of the Coppermine river, and all the men had gone sealing, a body of white men attacked the camp and killed all the women and children except three, a woman, her child, and another child. Then the white men went on their way and built a snow hut at the foot of

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"1. These were probably the relics of the Eskimos massacred by Hearne's party of Chipewyan Indians in 1759. They were seen by Richardson and Rae's party in 1851."

a high cliff. When the Eskimos returned from sealing and found all their women and children slain, save these three who had hidden away, they were filled with grief and rage, and, seizing their weapons, they followed in the white men's trail. Overtaking them, they built a snow wall all round their hut to prevent anyone from escaping, then speared all the white men except one, who flew up into the air and disappeared.

Cf. Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 315, 541f.; Hawkes, p. 151.

(c) (Told by Uloqsaq)

Near the Rae river there were three Eskimo settlements. A party of white men came from the west and completely destroyed both the first and the second. They would have killed all the Eskimos in the third settlement also, but the latter changed into musk-oxen and fled. Then the white men travelled about looking for more Eskimos to kill. A shaman named Kalupik, however, brought his magic to bear on them and prevented them from approaching his fellow-countrymen. A man cut off the legs of Kalupik one night as he lay sleeping. When he wakened in the morning he saw them lying on the floor where his enemy had thrown them down. He began to weep, but presently dried his eyes and by the power of his magic restored them into place.

(d) (Told by Aneraq)

Near the country of the Netsilingmiut a large ship was crushed in the ice long ago, and many white men went down in her. (2) In the same locality a number of Eskimos once died of starvation."

"2. This may possibly refer to the fate of Sir John Franklin and his party."

5: Jenness--86A (1913-16) 1924 Copper Eskimo
116, 539

"A CANNIBAL PEOPLE
(Told by Ilatsiaq)

In the early days there lived a strange people, some of whom were cannibals. A Netsilik man, with his wife and child, appeared among them in the course of his wanderings and was entertained by some of the more hospitable villagers, who warned him of the murderous designs of their neighbours and advised him to hide his child among the sleeping skins. One day two men entered the hut, carrying a large stone. They warned their guest that an old man was coming to murder him, and advised him to kill the old man first with the stone that they had brought. Soon afterwards the old man himself entered and began to prowl about the hut, but the Netsilik stranger struck him behind the ear with the stone and killed him. Then his two friends went out and called some of the other people, who carried the corpse away and ate it. After a time a friend suggested to the Eskimo that he might escape by cutting the lashings of all the sleds while the people were asleep, thus preventing pursuit. So in the night the Eskimo stole outside, cut all the sled-lashings, and fled away with his wife and child. Towards morning he heard the sound of pursuit, and soon a man overtook him riding on a sled. The Eskimo shot an arrow at the dog which was dragging the sled, and the wounded animal turned round and dragged the sled into a lake near by, where both its master and itself were drowned. The Eskimo then continued his journey undisturbed, and on reaching his home

told his countrymen of his narrow escape."

Cf. Rink, story 101; Rasmussen, p. 216; Kroeber, p. 167; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, pp. 230, 544f.; Rink, Hans Hendrik the Arctic Traveller, London, 1878, p. 33f."

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462 her bag with dryads and bring her water from the lake. No eye but mine saw his undignified conduct, and I was one of the family.

224 Leaving Icehouse here at her fishing, Ikpuck and I went east to look for caribou. The succession of ridges and lakes continued unbroken, and by dropping our lines here and there through promising cracks in the ice we captured five trout. In the evening we sighted our first caribou, two bulls grazing in a meadow of green moss beside a distant lake. There was no cover within a thousand yards, but we stalked them patiently for several hours and at last managed to crawl near enough on hands and knees to drop both animals at the first volley. Then, piling the carcasses in a heap for Icehouse and Jennie to bring in later, we started back for camp fifteen or more miles away, packing only the skins and hind-quarters. I was very weary, for we had travelled twenty-four hours and eaten nothing; and once, as we rested on the brow of a hill, I fell
539 sound asleep. But Ikpuck gently wakened me, saying
[484] that our limbs would grow stiff if we lingered too long; and to beguile the march he related quaint stories of the Eskimo "long ago." Most of them were about birds and animals, and resembled Æsop's fables without the morals. Although I was too weary to pay much heed to them, one story concerning a giant remained in my memory.

"You remember Putulik," he said, "the island where

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we built our snow-huts last winter; and that other island near it, Ahunga-hungak, which you passed so often with your sled. Long ago, at midsummer when the ice had melted or moved away, some of our people living on Putulik beheld a giant wading across the sea, a giant so tall that his knees stood out above the water and his head seemed to touch the sky. Our people hid in terror among the crags. He landed on Ahunga-hungak, and, seated on its summit, juggled with two rocks that ten men like you and I could hardly move; each time one dropped into his hand a report like a gunshot reached the Eskimos' ears. But our medicine-men, who were more powerful then than they are today, chanted a spell against him. He rose to flee, and in two strides reached the water's edge; but there he fell, and his body changed to a crag. The winds and waves have washed most of it away, but in my childhood we could still see the red belt that encircled his waist. Now that also has disappeared, and only his nose and eyebrows remain. Next winter I will show you his juggling stones, lying on the island's top where he dropped them in his flight."

Soon after this hunting trip, Parted-Hair and his family appeared and pitched their tent beside us. Fortune had not been kind to them, for they had seen no caribou and caught only a moderate quantity of fish. Nevertheless, since they were the visitors, etiquette obliged them to open up their packs and present each